

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

THE Editor of THE CONVERTED CATHOLIC appeals to all the friends of this cause for co-operation and help in publishing this magazine and conducting the work of Christ's Mission. If not absolutely necessary this appeal would not be made. The Apostle Paul, writing to the Philippians, says :

"I have learned, in whatsoever state I am, therewith to be content.

"I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to abound and to suffer need."

This is the condition of every evangelist and Christian worker who does not receive a salary from some church or missionary society. It has been and is our condition ever since we entered upon this work. In former days, in the priesthood of Rome, there was sufficient for all comfort, yea, even "abounding" in the luxuries of life; for the Roman Catholics are compelled to pay their priests for every service rendered; but in this work for the evangelization of those people there has been a constant "need" in the apostolic sense. Let all the good friends of this cause do what they can to help it on to larger usefulness.

Signs of the Times.

At the present time forces are at work within the Roman Catholic Church in the United States that tend to a disintegration of the system without parallel

in its history. When some of the ablest men in the religious orders, like those who have recently come to Christ's Mission, publicly withdraw from the Roman ranks and take their stand on the broad platform of Protestant Christianity, as they have done at the services in Masonic Temple and other halls and churches in this city, risking all that men can lose in this world and sacrificing even the love of parents and kindred; and when so many priests can be brought together to advocate the principles that Professor Bouland, with seer-like vision, enunciated in his address in Masonic Temple, when eight priests were present in the hall, there is the clearest evidence that a new era has dawned for the emancipation of the people from the rule of the Pope in the United States, and the consequent curtailment of the power for evil of the Papal system in this country. Convert the Catholics, even as they were converted in the time of the Reformation, and the work of the sixteenth century will be repeated in the twentieth. As Professor Bouland predicts, converted priests, under the guidance of the Holy Spirit, and with the co-operation of American Protestants, will be the chief factors in such a movement.

The evangelical teaching that is common to all the Protestant Churches will be the basis of the doctrine of this New Reformation.

Hallowed Northfield.

There is not on this earth a spot so loved by us as the hallowed home of Mr. Moody, where we learned to know the truth of God as revealed in His precious Word, and received a blessing which has continued since we first visited Northfield in 1881. We hope to go there every Summer.

For Roman Catholic Priests.

No Roman Catholic priest who applies at Christ's Mission for advice, help and protection is ever turned away from its doors. A home and a welcome and good friends await every priest who desires to leave the Roman Church and learn a new and better way of life. Christ's Mission is for them. The press reports almost every day that there are quarrels and dissensions among the bishops and priests of the Roman Catholic Church that exceed in virulence the contentions of political parties. A religious war is raging in Rome's household in the United States, and the best men among the priests are disgusted with the whole system of Romanism. They would abandon it forever if they knew what to do or where to go. Christ's Mission is open to them—not all at once, but one or two at a time. Since the present Mission building was opened three years ago not a week has passed but some priests have been its guests. This is a unique work. Priests, as priests, do not deserve the sympathy of Protestants, for there is only One Priest, the Great High Priest of our Salvation, Jesus, the Son of God; but when those Roman priests express a desire to renounce the priesthood they should receive the sympathy of all Christians. The priest of the Passionist Order whom Rev. Dr. Stone brought to Christ's Mission last month, has commended himself to all who have met him as a gentleman whom it would be a pleasure to help to a new and better life. The masterly address

which he delivered at the services in Masonic Temple, Sunday evening, May 6, was declared by the congregation to be the best yet heard from a recently converted priest. As this was also said of Father Lambert's first addresses, it is evident that the best men in the priesthood are withdrawing from the Roman Church. This converted Passionist Father is only twenty-eight years old, and it is the hope of all the friends of Christ's Mission that he will so profit by the advantages the Mission holds out to him that he will become a most useful Christian worker. We repeat here that it is a pleasure to all the workers in the Mission and the good friends whom he has met there to be of the greatest possible service to him.

Ministers of all denominations to whom the Editor of THE CONVERTED CATHOLIC introduced him at the Ministerial Association — Drs. John Hall, David J. Burrell, Lampe, Birch, Lowe, Myers, Hulbert, King, Sabine, Gallagher and others; and the pastors and evangelists, A. C. Dixon, George C. Needham, Thomas Needham and many others who are interested in this work—most heartily welcomed him and bade him Godspeed in the new life that Divine Providence had opened for him.

Other priests will come out of Rome —secession from the ranks of the Papal army is epidemic just now—and as far as our resources admit they will be received and cared for in Christ's Mission and instructed in the way of the Lord to prepare them for useful careers.

Catholics Converted Everywhere.

We rejoice to learn that the duty of evangelizing the Roman Catholics is pressing upon the minds and hearts of Christians in all parts of the country. At the weekly meeting of the ministers of the Methodist Episcopal Church in Cleveland, Ohio, March 19, Rev. Mr. Lozenski, of the Bohemian Methodist

Episcopal Church, reported that on the previous Sunday thirty Roman Catholics professed conversion. Rev. D. E. Manchester, of the Broadway Methodist Episcopal Church, said that whole families of Roman Catholics, mainly Poles and Bohemians, were being converted.

Several religious papers have referred to the good news contained in the March CONVERTED CATHOLIC, that a Roman Catholic congregation at Oberelsbach, Bavaria, has embraced the Protestant faith because they would have nothing to do with a Capuchin mission which was forced upon them.

Not only are individuals renouncing the Roman Catholic faith, but societies and congregations that have borne the yoke of Rome too long for their happiness and prosperity are uniting with the great system of Protestant Christianity that allows liberty and freedom in the exercise of the rights of man and assures eternal salvation through Christ the Lord.

Few Converts to Romanism.

After quoting some of the statistics relating to the Roman Catholic Church that appeared in the March CONVERTED CATHOLIC. The New York *Tribune*, March 11, said: While these figures show the Roman Catholic Church to be one of the greatest religious bodies in this country, it must be remembered that the remarkable growth of the American Catholic Church has been largely at the expense of the Church in Europe. While the Church appears to be fairly successful in retaining the allegiance of its members, it has made comparatively few converts from Protestantism. It was expected that the propaganda of the Paulist Fathers, which was undertaken some time ago, might result in a Protestant landslide; but thus far the expectation has not been realized. The chief factor in its growth has been Catholic immigration

from Europe; and this is likely to be so for some time to come.

The Wily Cardinal.

A former priest thus writes of Cardinal Gibbons: "Some years ago when Cardinal Gibbons was vicar-apostolic of North Carolina, we used to meet occasionally. I remember two conferences which lasted altogether five and a half hours. He is as wily as a fox, as velvety as a cat, and as insinuating as the most bland social dude. He was apparently very friendly, thinking no doubt I would again re-enter his fold, as he said once to a prominent gentleman, a friend of mine. 'We must rope him back.' A cable that would reach from here to Rome could not do that."

A Roman Catholic Falsehood.

The New York *Tribune*, May 8, 1894, had this item:

In its last issue, "The Catholic Review" of this city, makes the remarkable declaration that "the greatest swindlers and corruptionists in city governments are generally Protestants, as certainly it has been so in this city, where Catholics are supposed to hold such imperious and deleterious sway."

The courtesy of the *Tribune* in styling that falsehood a "remarkable declaration" is remarkable. The *Catholic Review* used to be comparatively respectable when edited by its founder, the late P. V. Hickey, but it has evidently sunk to the level of the other Roman sheets, and that is a great depth.

The special Editorial articles on "Reasons for Renouncing Romanism" that have been crowded out for the last few months will duly appear in future issues. The reports of the meetings in Masonic Temple and of the conversions of priests are the best kind of reading that we could lay before our readers. We hope they will unite with us in thanksgiving to God for what He is doing in this work. To Him be all the glory.

WORK OF CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

THE transfer of the Sabbath evening services from Christ's Mission to Masonic Temple has been the result of the work of the Mission. Quietly and without seeking opposition that work has been carried on, and the blessing of God has come upon it. The many priests who have been converted there appreciate the advantage of having a home to which they could come when they leave the Roman Catholic Church and withdraw from the priesthood. It is the only home to which they could go, as it is the only institution or mission of the kind in America. The prayer meetings and conferences, public and private, that form such a large part of the life and work of the Mission, have been especially helpful to converted priests, for nowhere else could they find so many friends to sympathize with them and comfort them in the terrible ordeal through which they must pass in leaving all that the world esteems and loves — parents, kindred, friends, professional standing, social position and the comforts and luxuries of life.

At first those priests and the other Catholics who have been converted at the Mission are dazed and frightened, but they soon become accustomed to their surroundings in the Mission and a new way of life opens up for them.

Christians of all denominations take part in the prayer meetings and conferences that are held in the Mission and manifest their interest in the work. But they are like the Corinthians of whom Paul said "not many wise men after the flesh, not many mighty, not many noble are called," and therefore they cannot help the Mission in the material things that are necessary to keep the work

going. In spiritual things — praise, prayer and consecration — they hear and heed the Macedonian cry: "Come over and help us," and they do what they can in other respects. More friends are needed, however, to advance the work, for more priests will come out of Rome, and though many Roman Catholics are receiving the knowledge of the truth, still there's more to follow. Mr. O'Connor, the pastor of Christ's Mission, has no salary. His work has been one of faith and trust that the Lord would provide all things necessary, and He has done so. As the work increases and its scope widens a larger measure of faith is required. This God will supply in His own way. He answers prayer. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Those who are interested in this work are requested to pray for it, and let work go hand in hand with prayer. Faith without works is dead. Prayer for the conversion of Roman Catholics should be followed up by personal work among them. Where this is not practicable, the hands of the workers should be upheld. There is an open door to-day for such work, and God's people should enter in and labor with all their might for the conversion of the Roman Catholics of the United States.

**ANOTHER PRIEST CONVERTED
IN CHRIST'S MISSION.**A PASSIONIST FATHER FROM THE
HOBOKEN MONASTERY.

Monday, April 23, the Rev. Dr. J. S. Stone, of Washington Square Methodist Episcopal Church, called at Christ's Mission, as he has often done before to the great pleasure of the converted

Catholics who labor there. But on this occasion Dr. Stone was accompanied by a gentleman whom he introduced as a Catholic priest—an intellectual-looking man of fine appearance, under thirty years of age. He was an American, a member of the Passionist Order who had arrived from Europe the previous Saturday. During the voyage he had made the acquaintance of Bishop Thoburn, of the Methodist Episcopal Church, whose field of labor is India and who was returning to this country on business connected with his vast mission. On the last day of the voyage this priest told the Bishop that he desired to leave the priesthood, as he had not found happiness or peace for his soul in that condition of life. But he did not know where to go, what to do, or how to get away from his old associations. Bishop Thoburn took counsel with Bishop Andrews and Dr. Stone, and all three agreed that Christ's Mission would be the best place for him. He was received into the Mission the same day and has since continued to make it his home, joining in the prayers, study of the Bible and other pursuits of the inmates, and cheerfully helping in whatever work is to be done. Conferences with Roman Catholics and others who call at the Mission every hour of the day constitute a large part of such work. This latest converted priest is the most useful man that has yet come to the Mission. He is beloved by its inmates and he beams with happiness upon all who meet him there. He has found the pearl of great price, the peace of God which passeth understanding, and though the shadow of the grief which his parents and relatives experienced when he informed them of his desire to renounce the priesthood, occasionally passes over his mind, his soul has found rest in the love of Christ that has been shed abroad in his heart.

The following poem, written by him, tells his own story in thrilling words :

THE WANDERER'S RETURN.

I have wandered, dearest Jesus,
Far from Thee,
I have steeled my heart against Thee,
Calling me;
I have heard Thy sweet voice pleading,
I have turned away unheeding,
But now docile to Thy leading
I shall be.

I have sinned against Thee, Jesus,
Scorned Thy Word;
I have shunned the light Thy grace
And love afford;
I have mocked Thee and defied Thee—
I have scourged and crucified Thee,
Lo! I come, repentant, guide me
Gentle Lord!

Thou hast come to me, sweet Jesus—
Heard my prayer;
Thou hast made my soul—all sinful—
Bright and fair;
On Thee, Jesus, firm, believing—
Blessed pardon humbly craving—
Me, Thy precious blood all-saving,
Cleansed fore'er.

Nevermore to wander, Jesus,
Far from Thee;
On my path a plenteous light Thou
Shed'st for me;
Nevermore o'er symbols moping,
Not in man's vain power hoping,
Nor in darkness feebly groping—
I AM FREE!

L. S. H.

Christ's Mission, New York, May 10, 1894.

CHRIST'S MISSION DEBT.

As announced last month there is a debt of \$500 on Christ's Mission building that should be paid at once. Fifty dollars have been received towards the payment of this debt, and the appeal to Christian friends for help in the cause is renewed. The amount asked for is not large. A Congregational Church in Massachusetts took up a collection for the Mission last month and sent us fourteen dollars with many prayers and good wishes, and a United Presbyterian Church in Jersey City also sent a contribution. Will not other churches do likewise? Every little helps.

REFORMED CATHOLIC SERVICES IN MASONIC TEMPLE.

BEGINNING with the first Sunday of April the services that have been held in Christ's Mission for the last three years were transferred to Masonic Temple, corner of Sixth avenue and Twenty-third street, where they had been held for ten years previous to the occupancy of Christ's Mission in 1891.

The great hall of the Temple has been filled every Sunday evening with a most remarkable congregation. Literally, hundreds of Roman Catholics have been present to hear what several priests of their Church had to say regarding their change of faith, and the Gospel of the Son of God has been preached to them, even as the Apostle Paul said, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Never will those Roman Catholics forget what they heard at these meetings, and the promise of God to those who hear and obey His Word will be fulfilled in the conversion of many of them.

At the inquiry meeting and conference after each service there have been many searchers for the truth. Some would like to enter into controversy on disputed points, but this has been studiously avoided. Zealous Protestants could be seen here and there in the assembly room engaged in earnest conversation with excited Roman Catholics, and when a converted Catholic would join the group and put in a word, his or her testimony would be appealed to as one who had experience of both sides. The attendance at all the meetings have been very large, even when the people suffered from the summer heat of such a night as that of May 6.

Father Lambert's addresses, some of which were reported in the last issue of *THE CONVERTED CATHOLIC*, were especially interesting to the Roman

Catholics who had confessed their sins to him and heard him preach when he was holding missions in their churches in this city and Brooklyn. It will be remembered that he was engaged in such work in the Cathedral on Jay street, Brooklyn, when he called at Christ's Mission and asked Pastor O'Connor what he should do, and the work in Brooklyn had not closed on March 17 when he was received into the Mission and made it his home.

Rev. George C. Needham, the beloved evangelist, who had been working with Mr. Moody in the great revival in Richmond, Virginia, preached with great power on Sunday evening, April 22, to the usual large congregation. Never did this man of God unfold the sacred truths of the Word and reveal the treasures of divine grace with more eloquence and sweetness than on this occasion. All present, Roman Catholics and Protestants, heard the Gospel preached, and the seed sown in so many attentive minds and devout hearts will bear fruit in due season.

Rev. James A. O'Connor, the pastor of Christ's Mission, presided at the meeting, and after the singing of Gospel hymns and prayer he introduced the former priests Bechger and Lambert, who made brief addresses. Mr. Bechger, who had been the guest of Christ's Mission for several months and has been called to the pastorate of the Holland Reformed Church, this city, spoke as follows:

FATHER BECHGER'S ADDRESS.

I am very glad, my Christian friends, that Mr. O'Connor has invited me to speak to you to-night, and I will endeavor to make good use of the opportunity given me for the purpose of making a statement to this large audience.

I landed in the United States last Thanksgiving Day and a very memor-

able day it was for me. As you all know, I was once a Roman Catholic priest, but by the grace of God and the light of the Spirit I was enabled to see the truth, and it has indeed made me free. I stayed in Christ's Mission with Brother O'Connor for four months, patiently waiting till the Lord should open a way for me to serve Him and be useful to my countrymen, the Hollanders of New York and the surrounding cities. The way was opened for me by the Lord, and I began mission work in the Holland Reformed Church at 279 West Eleventh street, this city. God has visibly blessed my efforts. On Tuesday of last week my work was deemed worthy of note, and it was unanimously resolved by the church authorities, the Classis, that after the usual examination of candidates in May I should be licensed as pastor of the Holland Reformed Church.

All this has been accomplished, not through my humble efforts, but solely by the loving and merciful Saviour, and to Him be all the honor and glory.

One thing the Lord Jesus has taught me—a lesson that was hard to my proud heart—and that is to abide God's time and to wait on the Lord. On my desk in Switzerland last year I wrote these words of the 27th Psalm: "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

It is my heart's desire and daily prayer that every Roman Catholic priest might be enabled to see the light as I saw it, and come out of the bondage of superstition. Of all men the priest is the proudest, and I would say to every such brother: Learn to wait on the Lord humbly and patiently, and not to lean on your own strength and wisdom, and neither on the help of men. Jesus will bring you out of darkness into light; He will teach you by His Holy Spirit; He will take care of you and provide

for all your wants. Only trust Him. May the dear Lord bless all the priests who come out of the Church of Rome. May He specially bless our Brother O'Connor and Christ's Mission, and may He bless us all. Amen.

The service on Sunday evening, April 29, was thus reported in the *New York Times*, of April 30:

MGR. BOULAND ON ROMANISM.

Nearly 1,000 people, fully three-quarters of whom were French, were at the Masonic Temple, Twenty-third street and Sixth avenue, last night to hear Mgr. Bouland, the distinguished converted Roman Catholic prelate of the French Protestant College at Springfield, Mass. His sermon was in French.

The meeting was opened by the Rev. James A. O'Connor, who read the Bible lesson and introduced the speaker of the evening. After a hymn had been sung in French, Mgr. Bouland asked:

"What does Romanism teach?"

"It teaches injurious errors and superstitions at which our reason revolts and which are destructive to all private and public morals and fatal to the progress of nations.

"What does Protestantism teach?"

"It teaches us the original evangelical truths and pure morals which contain the germs of all progress."

Mgr. Bouland then graphically compared the degraded condition of the people of Roman Catholic countries with the prosperity and education of people of Protestant countries and the countries themselves. He said:

"The actual situation of France today makes the perpetuation of the Republic impossible without the separation of the Church and State, and the only salvation for the country lies in the hope that it will become the field of an aggressive and active evangelical Christian Propaganda."

Continuing, he said that the Roman

Catholic Church had taken advantage of the separation of Church and State in the United States to mass its forces into one great political body, and that the danger it presented to the perpetuation of the Union was imminent. Protestants have need to beware and be ever on the alert because the security they enjoy is false.

Roman Catholics who have been evangelized by the converted priests enjoy great advantages over other Protestants. They know the dangers that threaten, and they know the designs of the Church which they abandoned, and they are therefore watchful, ever on their guard, and ready to act at a moment's notice in defense of their faith as Christians.

The great reform of the twentieth century will be the work of the converted priests, who with the assistance of the great concourse of Protestant denominations, will lead the Roman Catholic people out of error and darkness into the light of the true Gospel as taught by evangelical Christians. The Christian Church only can bring peace to the world, remedy the social evils which afflict it, and avert the social and religious crisis which threatens to overthrow society. As you see, it will be a great union of evangelical Christian Churches against Rome, to give to the whole world the blessed peace brought by Jesus Christ, based on truth, justice and charity.

The Rev. Dr. S. H. Lee, President of the French Protestant College at Springfield, spoke of the work of evangelization going on among French-Canadians in New England.

Mgr. Bouland was before his conversion to evangelical Christianity the confidential man to Cardinal Lavigerie of Algiers and a member of the Pope's household. On the platform last night were several ex-Catholic priests, one of whom came to Christ's Mission only a

few days ago, after a mission in Argentina. The meeting closed with the benediction in French and English by the Rev. Alexander Bechger of the Holland Reformed Church in West Eleventh street. Mgr. Bouland held an informal reception in the ante-room, and many French people, formerly Roman Catholics but now Protestants, greeted him.



FATHER LAMBERT'S ADDRESS.

The following is one of the many addresses delivered by Father Lambert last month :

For several years I was a secular priest, and then, disgusted, I sought to find peace of mind in a religious order. For the last fifteen years I have been a missionary. I have been called to work in France, Belgium, England, Canada and the United States, and it is here I left to follow the dictates of my own conscience.

Born of Roman Catholic parents, and in a Catholic country, I am bound to say I knew very little of Christian Churches outside the Church of Rome. Four years ago, in Boston, I had made up my mind to leave the Church of Rome, but you cannot understand the difficulties which lay in the path of a priest who wants to leave Rome. It is not only a question of his superiors, his Bishop, but it is too often a question of bread and butter. A priest does not know what to do in the world, and the world is simply before him, if he wants to leave the Church of Rome, a bare waste; and I may say all the priests are in the same condition.

If I had staid in the Church, I would simply have been an actor, a comedian, for I didn't believe the words I preached. I was simply disgusted with what I heard and saw in the Roman Catholic Church. I do not like to speak against my former friends, but I do not think I am going against the law of Christian charity when I say that for a large num-

ber of priests who preach the Roman doctrine it is simply a matter of trade.

What disgusted me most was the use of what Roman Catholics call the holy sacrifice of the mass to raise what they call a few honest pennies. I have been in parishes where Sunday after Sunday all the people coming to mass were treated with this very irregular morality. The priest would say: "All of you who will give five cents or more to the collection to-day will have a share in the mass to be said to-morrow at seven o'clock." How can a self-respecting priest make a traffic of the body and blood of Christ? I fought against the practice. What I said didn't please many of the priests, and I knew it.

I preached, for instance: "Roman Catholics, do not believe you will be saved simply because you are Romanists, and the priests say mass for you. In spite of all the priests in the land you will go to hell if you don't believe in Christ Jesus." I asked them also what was the use of going to confession if there was no sorrow for the sins committed? I said, "God alone can save you. The priest is but an instrument. No priest can forgive your sins. The priest will absolve you from your sins in the name of the Father, the Son and Holy Ghost. But if you are not sorry there will be no forgiveness. The priest will say, 'I absolve you,' but God in heaven will say, 'I do not forgive that man or woman.'"

You will never see for years in Roman Catholic Churches what you see in Christian Churches, and that is, free seats. It is against the practice of the Romanists to dispense salvation free of charge.

I left the Church because I did not believe in what I was doing as a priest. Now, I want to call your attention to the evangelization of the Roman Catholics. There are in that Church two classes. You have a large number of nominal Catholics, who are in the Church, and are practically infidels, and

you have a number of Catholics who are under the thumb of the priests. There is nothing to be done with the latter class. It is the men and women who have been driven in disgust from the Church of Rome who can be reached.

Take a glance at the immigration statistics. The number of people who came here from Catholic countries, instead of being now eight or nine millions should be at least sixteen millions. Where have they all gone? Some are dead, it is true, but some are still alive. They have lost all faith, and from the extreme of superstition they have gone to the extreme of unbelief. Such people should be reached.

There are few sensible doctrines left in the Roman Catholic Church. The more I study the less I see of the doctrines of Christ in that Church. It is simply a machine controlled by men. It is too often a machine used by corrupt politicians, and the duty of all Christians is to try and reach the nominal members of the Church of Rome.

The Rev. Mason Gallagher, D. D., in sending the above address to the Philadelphia *Episcopal Recorder* prefaced it with this note:

"Father Lambert, an eminent and learned priest, recently abjured Romanism, and was received into Christ's Mission, where Father James A. O'Connor has entertained many priests, until accustomed to their change, and prepared to enter upon evangelical work."

EVANGELIZATION OF THE ROMAN CATHOLICS.

The following address was delivered in Masonic Temple, April 19, at one of the meetings of the evangelistic campaign, which was held in the city last month.

REV. JAMES A. O'CONNOR'S ADDRESS.

There is one earth here for Protestants, Catholics, Jews and Gentiles. There is only one heaven for us all. The great question is, how can we hu-

man beings live on earth in the way of righteousness, and get to heaven at last?

On this earth we are all sinners, until we are saved by grace. The Roman Catholic sinner is no worse than the Protestant sinner. Indeed, the Protestant sinner who has learned the way of the Lord and will not walk therein is more to be blamed than the Roman Catholic. The Protestant has sinned against the Light, while the Roman Catholic has never come into the Light.

The Gospel of the grace of God is not preached to the Roman Catholics in their own churches. Justification by faith is not preached there. The Atonement of Christ and forgiveness of sins by Him alone as the one Mediator between God and man is not taught there. The cleansing power of the blood of Jesus Christ that blots out all our transgressions, removes them as far as the east is from the west, and buries them in the depths of the sea, never more to appear against us, is not preached to the Roman Catholics.

Purgatory awaits the poor deluded people, and the priest holds the key to unlock the door of that mythical place; and for his services as doorkeeper he must always be paid in advance; no pay, no pray out of purgatory.

Direct access to God through Christ alone is not held out to the Roman Catholics by their priests as the privilege of every one who repents of his sins and believes in the Lord Jesus Christ; and this notwithstanding His invitation, "Come unto me, and I will give you rest."

Christ says to all who hear his voice, "Take my yoke upon you, and learn of me."

The Roman Church says, even to Protestants who are foolish enough to listen, "Take the yoke of the Pope upon you, and learn of him."

It is very remarkable that no poor Protestants ever become Roman Catho-

lics. There is no Christ, no loving, living Redeemer there for them, except such as the priests manipulate. But wealthy Protestants who hanker after ritualism are the prey of the Jesuits.

Recently it was announced that Mrs. Arnold and the Jones', of this city, who are said to be worth many millions of dollars, were received into the Jesuit Church on Sixteenth street. They turned away their faces from Jesus and His love that saves them without money or price to blink at the Pope and the Jesuits and the Virgin Mary and the statue of St. Patrick.

The Jesuits now, as formerly, run after silly women and foolish men of wealth and social standing, but the poor have no attractions in their eyes.

It was not so with our Divine Master, who came to preach the Gospel to the poor, to heal the broken hearted, to lift up the fallen, to comfort the afflicted, to raise up by his everlasting arms those who are dead in trespasses and sins, and make them the children of God.

Many Roman Catholics in the United States are merely nominal members of that Church. They pay their pew rents and liberally patronize the fairs and lotteries of the church and send their wives and children to confession to the priests. They do not go to confession themselves, for they have no faith in the absolution of the priests—either because their sins are too many, or they know the priests have not the power to forgive them. They like to share in the political power of the church, and admire the gorgeous ceremonies, and believe in purgatory, because they think if they got their deserts they might go further and fare worse. Such faith is like that of the worldly-minded Protestant who joins the church for much the same reason that he takes out an insurance policy against fire; but for his fear of fire he would not insure. Such persons need the preaching of the Gos-

pel of the Son of God that saves from sin and fire and saves for heaven.

But it will be said that as they are intelligent they ought to know better than to believe in purgatory and other superstitions of the Roman Church. The answer to that is, that from their youth up they never learned anything concerning God except what the priests taught them. And do not the priests know better than they teach? I answer, they do not. During the years I was a Roman Catholic priest I met at least five hundred priests, and from none of them did I ever hear the way of salvation as the Bible teaches it and Protestant Christians understand it. Such teaching is not given in their seminaries and books of theology. I had the advantage of being educated in the Seminary of St. Sulpice in Paris, France, and also in the Sulpician Seminary in Baltimore—where I received my ordination—and there are no more refined or cultured gentlemen in the priesthood of Rome than those good Sulpician Fathers; and yet they were as ignorant of the way of the Lord as it is revealed in the Bible as is any Tammany Hall politician. That is a strong expression but it is a true comparison of the spiritual knowledge of the various classes of Roman Catholics.

CONVERTED ROMAN CATHOLIC PRIESTS
AT A METHODIST MISSIONARY
MEETING.

[New York Christian Advocate.]

At a missionary anniversary of New York Conference in Calvary Church on Monday evening, April 9, Secretary McCabe called Father O'Connor and Father Lambert, two converted Roman Catholic priests, to the platform. After the addresses of the Rev. Thomas Bond and Secretary Peck, D. H. Hannaburgh, chairman of the meeting, introduced Father Lambert to the audience. Only four weeks ago he was holding a Roman

Catholic mission meeting in Brooklyn. He spoke as follows:

"I am taken by surprise. When I came here I did not expect to have a seat on the platform or to speak a few words to you. I am not sorry I took the step I did when I embraced evangelical Christianity, but I am sorry that I lost twenty-one years in the service of the Roman Church. I am not sorry that I have been obedient to Christ; Him I will preach, and Him alone. Christian friends, your duty is to make America Christian, to prevent it from being Romish."

The audience called for Father O'Connor. He said:

"It is only the magic voice of Chaplain McCabe could bring me from my place in the audience, but I am glad I am here. Dr. Schaff once said to me: 'There is one power that can cope with Romanism; that is Methodism; they run on parallel lines. Rome is the greatest organization in the world, but it is human; Methodism is divine.' Many priests are sick nigh unto death with the Church of Rome. Father Lambert came to me a month ago to consult me as a former priest. When I heard his story I said, 'You can no longer honorably stay in the Roman priesthood.' He said: 'What shall I do? Protestants have a suspicion, a well-merited suspicion, of Roman priests.' The old man on the Tiber says he speaks in the name of God. I carry on my work in a conservative way or I could not live in New York. My countrymen came here with all their baggage carried on a stick over their shoulders. These men and their descendants have their feet on the necks of the descendants of the Puritans here in New York. Tammany means Rome. Let us settle that once for all.

Father Lambert said to me, 'What shall I do?' I said, 'Come and share with me for the present,' and he has been with me since that time. The

word of God converted Roman Catholics in England and Germany in the sixteenth century, and it can reach them and save them now. Romanism produces atheism; let God's people move forward and oppose it, and not only oppose it, but call the people to come out of it and they will come and help you to take this world for Christ."

CONFLICTING VIEWS REGARDING EX-PRIESTS.

ANOTHER ROMAN CATHOLIC PRIEST SECEDES.

Father Lambert, a well-known priest, has resigned from the Church and from the Redemptorist Order, of which he was a member. He is a native of Belgium, and has been in this country five years. He states in a letter to the Rev. Father Raus, Superior of the Order at Rome, that the decision is the outcome of a very long mental struggle, and that he cannot longer force his mind into submission to the Vatican. He affirms he has found intolerance and duplicity almost from the day of his ordination to the priesthood; that he has come to the conclusion that there is only one High Priest, the God-man, Jesus Christ, and one sacrifice not to be repeated; and that he cannot longer remain without debasing his manhood.

Father Lambert is undoubtedly a man of great intellectual ability, well known in the West Indies, Canada, and the United States from his powerful eloquence and vigor in the conduct of Catholic missions. He has associated himself with Father O'Connor, an ex-priest who for many years has conducted independent services in New York. It is his purpose to devote himself to evangelical work.—*N. Y. Christian Advocate*.

EX-PRIESTS AND THEIR SUBSEQUENT CAREERS.

The number of Roman Catholic priests who have seceded throughout the world

is large, in the aggregate. Many of them are employed in Protestant missions in Roman Catholic countries. Where they are able to identify themselves with some organized denomination, they meet with considerable success.

As independent workers, no large results have followed. Some who make the change are weak men, and some have reasons for departing that do not appear. It is the policy of the Roman Catholic Church to follow them in any case with opposition, persecution, and contempt. Father Lambert is too conspicuous a man to be underrated intellectually.

There are in this country many persons of Roman Catholic descent without religion of any kind, and many who are dissatisfied with that Church. There ought to be a field for mission work among them.

Vituperation is not an element of genuine or permanent success in this kind of work; only notoriety can be obtained by it. There is undoubtedly a field for ex-priests of good character and ability who confine themselves to the exposition of the doctrinal or spiritual grounds on which they have made the change.—*N. Y. Christian Advocate*.

THE CONDITION AND PROSPECTS OF EX-PRIESTS.

The following letter from Dr. John Hall appeared in the *New York Christian Advocate*, April 19, 1894:

Editor Christian Advocate: In your notice in last week's issue of "Ex-priests and their Subsequent Careers," you make some references which induce me to ask the favor of space for these few sentences.

"Ex-priests" have not had the advantage of such training as would make them competent Protestant ministers, and there are great difficulties, as you say, in the way of their finding approp-

riate work. Where they bring out with them a blameless reputation, would it not be wise for them to take courses, more or less lengthened, in our seminaries, so as to have positive Protestant convictions, and be fitted for ministerial or missionary work? Would it not be wise for our seminaries to give them such aid? Many of them are placed under great difficulties, and do not know what to do with themselves, and many of them are without relatives who could aid them, and where they have such relatives the aid would be withheld, in many cases, because of their abandonment of "the Church."

It is, besides, very difficult for them to come out and escape imputations on character and the like. This was probably the reason that a useful Protestant gentleman in Europe, in the priesthood, left his clerical garments in a boat, and quietly passed out of the country. He was supposed to have been drowned, and his brethren eulogized him heartily and sincerely. When he returned to his family, as a Protestant, he was able to show what a good record he had made in "the Church" by producing these printed eulogies and obituary notices.

An educated man without means and without any training—save for the position he has abandoned—is in a pitiable condition, and it would be wise and kind to encourage him to utilize the knowledge he has gained, and to add to it, in the recognized ways, so as to be a Christian worker according to his conscientious convictions. J. HALL.

Fifth Avenue Presbyterian Church.

REMARKS ON THE ABOVE.

BY THE EDITOR.

The Editor of THE CONVERTED CATHOLIC sent the set of bound volumes of the magazine to Rev. Dr. Buckley, the editor of the *Christian Advocate*, with a note calling his attention to the record therein contained of the "result"

of the "independent work" of one ex-priest who had not resorted to "vituperation" nor "sought notoriety" in conducting it; but with such "ability" as he possessed "confined himself to the exposition of the doctrinal and spiritual grounds on which he had made the change from Romanism to evangelical Christianity."

To this Dr. Buckley vouchsafed no reply, either personally or in his paper, though in his editorial he had named "Father O'Connor" as an "independent worker."

Of course, no large results can follow the independent work of any man, unless he has the co-operation of those who are interested. While millions of American citizens are exercised over the political power of the Roman Catholic Church and are organizing in opposition to it, only a few—very few—American Christians show any interest in the conversion of the Roman Catholic people who are the dupes and slaves of that false religion. When Dr. Buckley becomes interested we may expect "great results."

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Dr. Hall's sympathy with ex-priests is based on a thorough knowledge of the difficulties Roman Catholic priests have to encounter when for any cause they turn away their faces from the Church of their fathers. If priests could find contentment, happiness or spiritual rest for their souls in the Roman Catholic Church they would not withdraw from it. The causes that lead them to take this step are various, but they can be grouped under the general head of dissatisfaction with the system that makes them slaves of what Father McGlynn used to call "the Roman machine." Many of those who leave retire to secular life without any religious convictions and take the place in the world they can acquire by their talents, energy and industry. We know some of these gentlemen who occupy high positions. It is not to them that Dr. Hall refers, but to those who profess conversion to Protestant Christianity. What to do for the latter class is kindly suggested in the last sentence of his letter.

CONVERTS FROM ROME.

A note from one of our dear friends in a Western city, dated January 11, 1894, says: "Please send me two more copies of *THE CONVERTED CATHOLIC* for a man who has been a Roman Catholic, but has now found joy and peace in Christ."

~

SOUTH NORWALK, CT., March 2, 1894.

DEAR SIR:—Having read one of your monthlies *THE CONVERTED CATHOLIC* it made my heart leap with joy to learn that there was such a magazine published. I am a Hungarian and was a Roman Catholic until four months ago, when I attended a meeting in the Protestant Church and accepted the Lord Jesus Christ. Please send me some sample copies of *THE CONVERTED CATHOLIC* and I will subscribe for it. I want to show the true light of Jesus to my Roman Catholic friends and it would help me a great deal to get encouragement from you.

~

J. K.

CONWAY SPRINGS, KANS., Jan. 19, 1894.

DEAR SIR:—I am a reader of many different religious papers, but your magazine gives me the greatest pleasure in reading and having it in my home. I am glad to see the report of those who have left the Roman Church and have taken up the cross of Christ and believe on Him who alone is able to forgive sins. I will tell you of a German boy who gave up the Roman faith and looked to Christ to forgive his sins. The boy after he was converted joined the Reformed Presbyterian Church, and has continued to be a faithful member. Let the Lord's work continue.

~

Yours in faith, G. M. R.

WRIGHTSVILLE, PA., March 5, 1894.

DEAR BROTHER:—During a meeting held by my husband, we noticed one evening, when the Holy Spirit was

present in great power, a woman who was weeping. One of our ladies said to her, "My sister, are you a Christian?" "No," she said. "I am a Catholic." "But," said the young lady, sitting down by her side, "you feel do you not, that Jesus saves you and that you love Him?" Oh no, the Catholic answered, "I do not have what you have. I am in trouble, and my Church does not help me." "Well, urged the lady, would you not like to kneel here with us, and we will help you to find what we have." She at once knelt at the altar. The young lady then came to me and said, "Go and talk to that woman, she is a Catholic." I knelt by her, and said, "I am glad to see you here my sister." "Oh" said she, "what must I say?" I answered, "Go to Jesus just as you would come to me, if I were your friend. You are full of sorrow, tell Jesus all about it, ask Him to forgive all your sins and He will hear and help you. With a look of surprise she said, "And must I not tell the priest?" "No, not the priest, or any other. Always go directly to God, ask Him for yourself for all you need of help or forgiveness." She took me at my word, and prayed with the simple faith of a child. It was wonderful, I thought, how readily she gave up the superstition in which she had been reared. But she was in great sorrow, and felt that she must have comfort. In a few days she came into the knowledge of sins forgiven, and rejoiced in the fact that Jesus would hear and help her. She has been a faithful member of the Methodist Episcopal Church since then. Soon after her conversion her child was stolen from her, and she was obliged to procure from the court a writ of habeas corpus, in order to recover him.

MRS. CHARLES DUNNING.

MANY IRISH CONVERTS.

The Editor of **THE CONVERTED CATHOLIC** rejoices to read the articles of other brethren, wise and learned men, in this issue. But if he has not written much for it, he has not been idle. Besides the constant care of Christ's Mission and the multifarious duties attending such work, he has been in daily attendance at the evangelistic meetings held in this city last month. Take one days work as a sample: On Wednesday, April 18, when he ought to be writing articles for this magazine he preached at noon at the Fulton street prayer meeting, that blessed work that has been going on daily for 37 years. At 1.30 p. m. he tried to catch an inspiration for service and work at the services in Niblo's Theatre on Broadway. At 3.30 he attended the meeting in Masonic Temple when Rev. David James Burrell, D. D., of the Marble Collegiate Church, Fifth avenue and Twenty-ninth street, preached. At 8 p. m. he was at the prayer meeting in Dr. Burrell's Church, and at 9 p. m. he delivered a twenty minutes address in the Metropolitan Hall on Fourteenth street, near Sixth avenue. Surely that is enough work for one day. In the address at Metropolitan Hall he said: "Though I have not hitherto attended the meetings here I know something more about them than the good news the daily papers give us. A boy named George Washington O'Connor said to me at ten o'clock last night when I was about to reproach him for being out so late: 'Oh, papa, we had such a great time at the Metropolitan Hall I could not get away until the meeting was over. And, do you know that to-morrow night will be Irish night?'"

"What's that?" I asked him. "Why," said he, "to-morrow night all the speakers will be Irish. At the close of the service the leader requested those who were Irish born or of Irish descent

to arise, and more than half the audience jumped to their feet."

"Glory to God!" said I, "Tammany is being converted." When the Irish attend the evangelistic meetings in Metropolitan Hall, Masonic Temple, Niblo's Theatre and churches where the Gospel of the grace of God is preached and salvation can be had without money and without price, the coming of the Lord is near."

Another "Mixed Marriage."

Mr. Frederick Gebhard, a millionaire New Yorker was married to Miss Louisa Hollingsworth Morris, daughter of Mr. John B. Morris, by the Rev. Dr. M. D. Babcock, in the Memorial Church, Baltimore, on March 14. The press dispatch announcing the marriage said, Mr. Gebhard being a Roman Catholic it was considered somewhat unusual that the marriage ceremony should be performed by a Presbyterian minister, but was done at the express wish of the bride and her parents."

This is another illustration of what we said last month, that when Protestants are true to their faith and principles in their intercourse with Roman Catholics the latter will surrender.

A Religious Movement.

A Roman Catholic gentleman of the highest standing in New York said to a Protestant friend: "The conversion of those priests who have withdrawn from the Church lately is the most startling event of the day. There was much excitement when Dr. McGlynn was excommunicated seven years ago, but the present movement is more significant of the dissatisfaction that exists in the Church than his escapade. His quarrel was with persons rather than with doctrines; but this secession is the outcome of religious unrest. If those converted priests avoid political issues and do their work on religious lines, they will do good."

MY CONVERSION FROM ROMANISM.

AFTER a long period of doubt and perplexity, lacking sufficient confidence in my knowledge of God's Word, as expounded to me through the teachings of the Roman Catholic Church, to be able to settle the question of my eternal salvation; having received the kind counsel of one who had himself been in a like position spiritually and who, having turned away forever from the doctrines of the Roman Catholic Church, has been fully qualified and equipped by God's grace for the mission of helping others as well as himself to find the liberty and peace that God gives to those who seek him in sincerity and truth: I am unable after the most intricate process of reasoning to accept any longer the doctrines of Romanism, but will accept the Bible way of salvation through Christ alone as my Saviour and Redeemer.

I was born in the city of Dublin, Ireland, twenty-six years ago, surrounded by Catholic influences. In fact my mother's principal teaching to me was the Roman Catholic catechism. Anything that favored other than that belief was, in her eyes, a mortal sin, even in a child. Companions of a different religion were to be as carefully shunned as an infectious disease. No impressions are so deeply rooted as those received by a child from a mother who is looked upon as an ideal of everything proper and good. Thus I grew up actually saturated with Romanism and its string of superstitions, false reasonings and erroneous claims. As I reached the age of manhood I could see around me everywhere my countrymen, fellow Romanists, steeped in ignorance and imbued with the spirit of that maudlin idolatry and superstition attendant on their religious belief, which, in my opinion, accounts for the miserable political condition of the country, a

condition out of which her most enlightened sons have been unable to elevate her.

I came to New York six years ago, and found here also the iron hand of Popery, but gloved, figuratively, that is, not so marked as in my unfortunate birthplace, but creeping stealthily and surely among a people who are not supposed to tolerate religious tyranny. I first visited a Catholic Church in West Thirty-second street while ten o'clock mass was being celebrated. On entering, a large sign under the gallery on my right, designating a couple of rows of seats obscured, if I am not mistaken, by the choir stairs, attracted me. It read thus: "These seats are for the use of persons who do not want to pay five cents." Since then in other Roman Catholic Churches that I have visited in New York city I have seen the ushers stand like sentinels on guard at the aisles and before the assembled congregation humiliate any person unfortunate enough not to have the price necessary for admission. It recalled to me the words of the lately departed English poet: "All the doors are barred with gold, and open but to golden keys." Every Gospel text, sermon or announcement is generally preceded by a demand for money—"the sinews of war," as they call it; might it not be better designated as the mercenary keynote of the mighty Roman machine? Mighty in its power of dominating the entire mental economy of its victims, commencing at the very well-spring of their lives insinuating its awe inspiring doctrines to the total extinction of free religious thought or action.

The pastor of a parish on the East side of the city visited Rome not very long ago; before his departure one of the assistant clergy mildly suggested to the assembled parishioners that perhaps a subscription raised by them and tendered to the Reverend Pastor would be

the very best manner in which to show their high esteem and gratitude to him for his efforts in the welfare of their souls. This was no sooner hinted at than it was begun, and all the most energetic young women and men in the parish went around armed with subscription cards until the goodly sum of more than two thousand dollars was handed to the benign pastor, and when in the course of a few weeks he reached the sanctified feet of his Italian master he sent back to his parishioners the reassuring message that he would bring back to them a tribute in the shape of the Papal Benediction which the Pope had graciously given to him. These glad tidings were received with delight by the faithful parishioners and a day was set apart for the reception of the worthy pastor and the great benediction, but to my surprise I saw when the long expected event took place that the omnipresent able-bodied usher stood guard at the church aisles and the glorious benediction was dealt out at so much per head. At the 11 o'clock services in this same church every Sunday that I was present a notice was read just before the plate collection informing the assembled congregation that the 8 o'clock mass on Monday morning would be for the intentions of those persons contributing ten cents or more. To anyone whose mind has not been educated by the designing and sinister methods of Rome the audacity of this promise of course is apparent, but Roman Catholics are used to this effrontery, their sensibilities having been carefully trained during their youthful sojourn in the parochial schools.

This is but one of the many instances of cases I have seen where these clerical shylocks have played upon the religious credulity of the parishioners to further the selfish ends of the organization.

I am of the opinion, which is shared

by my adviser, Rev. James. A. O'Connor, of Christ's Mission, that a change of religion should occur only after much earnest prayer, assisted by the Spirit of God, without letting any feelings of anger or resentment influence the decision. But as I have passed through all these preliminaries, I am determined to cease looking forward to a Christian life through the veil of Romanism and to shake off forever the superstitious errors and false teachings that I have unfortunately been instructed in, expressing at the same time regret and love for the many friends I leave in the Roman Church and respect for the persons that are made the instruments of its doctrines.

New York, April, 1894.

J. F.

M'NULTY AGAIN A DEAN.

ARCHBISHOP Corrigan has given his decision on the appeal of the Rev. Dean McNulty of Paterson from the judgment of the Ecclesiastical Court at Seton Hall a few weeks ago. The Archbishop's decision reverses the verdict of the Ecclesiastical Court and the sentence imposed by Bishop Wigger on the venerable Dean.

The case had some very peculiar features, and it was said by Dean McNulty's friends at the time that he was being persecuted because he was a warm friend and supporter of Father Corrigan during the Hoboken priest's lifetime.

The Rev. Dr. Smith is pastor of St. Joseph's Church in Paterson. He is also a member of the Bishop's Council, and Prosecutor in the Ecclesiastical Court. He is to that court what the District Attorney is in a criminal court.

Some months ago Dean McNulty met a funeral procession passing along the streets of Paterson, and was informed that the dead person was to be buried without any funeral service. The venerable Dean made further inquiry into the case, and was informed that the dead woman and her family were attendants

at St. Joseph's Church, and that funeral services had been refused because the family were too poor to pay the fees.

The fees in St. Joseph's and one other church in the diocese, a church in Jersey City, are \$6 for funeral service, and \$3 for opening the church. Dean McNulty was indignant. He made the funeral procession turn back and go to his church, St. John's, and there the funeral service was performed without any expense to the family.

The following day Dean McNulty wrote to Bishop Wigger, reciting the story as it had been told to him, and suggesting that, if the facts were as set forth, the sooner a stop was put to such practices the better for the church. Bishop Wigger wrote to Dr. Smith for an explanation and enclosed Dean McNulty's letter.

Dr. Smith denied the story. He said the church had been opened and preparations made for the funeral service, but that the body was not taken to the church.

It was afterward ascertained that Dr. Smith, or somebody representing him, had suggested to the undertaker that he become responsible for the fees. He declined, and, thinking that no service would be performed, he gave up having the funeral at the church.

On Bishop Wigger's communicating Dr. Smith's denial to Dean McNulty, the Dean asked to withdraw his statements. The Bishop decided, however, that he had made a charge against a fellow priest which, if not true, must necessarily have been made in a malicious spirit. By the Bishop's orders Dr. Smith was cited to appear before the Ecclesiastical Court at Seton Hall, South Orange, and defend himself against Dean McNulty's charges.

The Dean protested that he had not made any charges; that he had simply written a letter calling the Bishop's attention to a matter which had come un-

der his notice, and that, upon Dr. Smith's denial of the story, he had withdrawn his letter. Bishop Wigger remained firm in his determination to have Dr. Smith stand trial. The trial was held at Seton Hall, and all the facts, as set forth above, were brought out in the evidence.

Dr. O'Flynn of this city, who acted as counsel for Dean McNulty, objected to the trial going on for the reason that there was no complainant. He held that it was unjust to force Dean McNulty into such a position against his will and after he had withdrawn his communication.

Bishop Wigger ordered the trial to go on. At its close he decided that the charges against Dr. Smith had not been sustained, and that, consequently, Dean McNulty was guilty of making wanton and malicious charges against a fellow priest. He censured Dean McNulty, and deprived him of his title of dean.

The people of St. John's Church were filled with indignation when the decision was announced. After a recent meeting of the Catholic Benevolent Legion connected with the parish, the Bishop's action was warmly criticised by some of the leading members. Bishop Wigger called Father McCormack, Dean McNulty's assistant and chaplain of the society, to account for it, and said he would hold him responsible if anything further was done.

Last Sunday Dean McNulty from the pulpit reprimanded the young men for being over-zealous, and told them that it was not a matter about which they need concern themselves.

Archbishop Corrigan's decision will give St. John's parishioners great joy. Under the decision Bishop Wigger is required to withdraw his censure and restore Father McNulty to his deanery.

Please renew your subscription to THE CONVERTED CATHOLIC for this year.

ROMAN CATHOLIC DISSENSIONS—CORRIGAN AND SATOLLI.

It has been known here that Archbishop Ireland of St. Paul has been in Washington since last Thursday in consultation with Monsignor Satolli, the Apostolic Delegate, says the *New York Daily News* of April 19, 1894.

Almost daily conferences have been held at the residence of the Italian Archbishop, corner of New Jersey avenue and I street, and now it is stated that the matter in discussion was the arraignment of Archbishop Corrigan in Rome on serious charges.

These are to the effect that the Archbishop of New York has conspired to destroy the influence of the Pope's representative. It was very well known when Satolli came first to this country that many priests believed his appointment to be a mistake and his presence here, an Italian, among persons and ideas with which he was ill-fitted by nature to cope, was a mistake.

Opposition to him, however, as the delegate from the Pope, never became open antagonism, although many covert things were said which were said to emanate from the New York Archdiocese. It was thought that open antagonism would result from the disposition made by the delegate of certain long-standing church difficulties.

One of these was the McGlynn case. Satolli decided that the ban of excommunication was to be removed from Dr. McGlynn and Archbishop Corrigan strongly objected. He had, he felt, been publicly insulted by Dr. McGlynn, and a public apology should, in justice, be rendered before McGlynn should, be restored. In this the Papal Delegate overruled him. Dr. Burtzell's case is another on which Archbishop Corrigan and Satolli are divided. It has not yet been settled.

For this friendly support of Dr. McGlynn, Archbishop Corrigan exiled Dr.

Burtzell, who is recognized as the great authority on ecclesiastical law, to Rondout, and after three years of service there Dr. Burtzell decided that his punishment had endured long enough. He saw Satolli and the Papal Delegate directed the Archbishop to restore Dr. Burtzell to the Church of the Epiphany or to appoint him to a parish in this city of equal importance, but Archbishop Corrigan, instead of complying, referred the matter to the Propaganda in Rome. The ultimate decision has not been given yet, and Dr. Burtzell is still in Rome.

In both these important matters Archbishop Corrigan was said to have defied the Apostolic Delegate. In the letter defining the latter's power it was specifically said: "We commend all whom it concerns to recognize in you, as Apostolic Delegate, the supreme power of the delegating Pontiff; we command they give you aid and obedience in all things." To these extraordinary powers it has often been alleged that Archbishop Corrigan gave a modified obedience. He took occasion, however, at the celebration of a high festival in St. Patrick's Cathedral where Satolli officiated, to deny that he had ever, in word or thought, practiced other than the strictest obedience and reverence to the Delegate's powers and mission. Claims have constantly been made that from the time Mgr. Satolli arrived in this country he has met with persistent disrespect from those in high authority in the archdiocese of New York.

Satolli himself was loath to believe that Archbishop Corrigan was inimical to him or had done anything in any way to thwart the object of his mission. But certain definite charges are said to have been made of Archbishop Corrigan's alleged disloyalty, and on investigation these charges have been formulated. One of these is that Archbishop Corri-

gan has urged opposition and defiance of Satolli.

Still another is that a Catholic newspaper editor was employed by the Archbishop of New York to carry on the literary part of the warfare. He is said to have become convinced that he owed more duty to Mgr. Satolli and to have furnished the delegate with proofs of his employment.

The documents have been in Washington for some days, and after they are properly formulated Archbishop Satolli will, it is said, carry them with his own hand to the Pope. It is further said that Archbishop Corrigan has been asked to go to Rome for the purpose of defending himself.

That Archbishop Ireland, who enjoys the warmest esteem of the Delegate, has been with him for over a week, is considered to be a significant fact, as his controversies with Archbishop Corrigan are still fresh in the public mind.

Neither Archbishop Corrigan nor his secretary, Father Connolly, were at the palace to-day, and Father Lavelle said of the stories that they were only old ones revamped. He could not speak of them from personal knowledge.

Father Ducey, pastor of St. Leo's, wrote back in answer to a request for an interview: "Father Ducey must beg to be excused from talking about the recently published article."

Archbishop Ireland has telegraphed to the Holland House to keep his mail, and he is expected to arrive here to-day from Washington.

SATOLLI TO CORRIGAN.

Rochester, April 27.—Bishop McQuaid states that a few days ago Archbishop Satolli sent a letter to Archbishop Corrigan repudiating the statement that any order will be issued inviting the latter to Rome. The Delegate requested the Archbishop to denounce the report publicly, but the Archbishop through diffidence, failed to do so. The Bishop

of Rochester, however, thought it discreet to make known Archbishop Satolli's feeling toward Abp. Corrigan.

Bishop McQuaid states that the Delegate thought the assault on Archbishop Corrigan both malicious and unprovoked. In the letter the Apostolic Delegate is pleased to convey to the Archbishop of New York sentiments of sympathetic regard.

Bishop McQuaid remarks that Archbishop Ireland should have repudiated while in New York the allegations made against his honor in the same statement which was given out about Archbishop Corrigan's invitation to Rome.

The Bishop also remarks that there has just been received a copy of the *Nouveau Moniteur* of Rome, in which Archbishop Corrigan is bitterly assailed, and he boldly affirms that persons in America inspired the article.

Father Connolly, speaking for the Archbishop, whose private secretary he is, said yesterday that in the letter referred to by Bishop McQuaid, Mgr. Satolli gave full permission for its publication, but that Archbishop Corrigan has decided not to make its contents public. This was said by Father Connolly after consultation with the Archbishop and after acquainting him with Bishop McQuaid's opinion on the subject. Father Connolly while withholding the letter itself, said that in it Mgr. Satolli had expressed himself very strongly on the publication and spreading of what he called "continuous scandalous, and enormous lies," which he said had caused him the greatest pain and indignation.

CORRIGAN FEARS SATOLLI.

The following letter appeared in the New York *Churchman* of May 5, a Protestant Episcopal paper:

"To the Editor of the *Churchman* :

"The *Post* of this evening contains an extract from the *Churchman* to the effect that 'Archbishop Corrigan can

scarcely conceal his dislike to the opposition of an Italian Monsignor thwarting him in his own diocese'; and 'an American Archbishop who knows the history of the sub-apostolic Church must feel his own spiritual independence' of the vicar of our Lord. I am not aware that Mgr. Satolli has thwarted me, in any instance, in the administration of this diocese. Had he chosen to do so, I would have obeyed him instantly and to the letter; and this for the reason given by a great doctor of the Church, who stood at only a single remove from St. John the Evangelist, namely, that 'with the Church of Rome—on account of its superior pre-eminence, it is necessary that every Church agree, that is, the faithful everywhere' (St. Irenæus, Lib. III., c. 3). I am, respectfully yours,

" M. A. CORRIGAN, Archbishop.
 " 452 Madison avenue., New York,
 April 29, 1894."

COMMENT ON CORRIGAN'S LETTER.

The following remarks on Archbishop Corrigan's letter by Rev. Alex. Becher, the converted priest, and Pastor of the Holland Reformed Church, New York, will be read with interest:

When Archbishop Corrigan wrote that letter and quoted Irenæus in confirmation of his courtesy towards Mgr. Satolli and submission to the Pope himself, he was perhaps not aware of the fact that the same Irenæus was in his life strongly opposed against another Bishop of Rome, the most tyrannical man of his age, Victor. That very Roman Bishop dared to declare the churches of Asia Minor heterodox and to cut them off from ecclesiastical fellowship, because those churches followed the traditions of St. John in regard to the celebration of Easter and would, therefore, not give up their most cherished opinion to a whimsical Roman tradition, pushed by their tyrannizing colleague at Rome.

It is most improbable, therefore, that Archbishop Corrigan's quotation is genuine, the more so because a great part of the works of Irenæus have been interpolated and falsified. The Archbishop also says that Irenæus stood only a single remove from St. John the Evangelist. Now, St. John died about the year 97 A. D., and Irenæus was born, probably somewhere in Asia Minor, perhaps in Smyrna, but not before the year 120. Irenæus, Bishop of Lyons in 178, can also not be said as being at only a *single* remove, but at least at *two removes* from St. John the Evangelist.

Now, let me add this more: Nearly all the works of Irenæus are lost. Only his five books against heresies are left, and of these five books only *one* in Greek is extant. The four others are in a very bad Latin version, found some hundreds of years afterward. Of what third book do you speak, Archbishop?

The Magazine For Priests.

Every day we are sending out copies of the April CONVERTED CATHOLIC to Roman Catholic priests, selecting from the Catholic Directory the names of the assistant priests, who are young and as yet unspoiled by the Roman machine. We have two thousand copies of that issue still on hand and we shall continue to mail them to priests as fast as we can. We hope our friends will help us to bear the expense incident to such work of distribution. The report of Father Lambert's secession from the priesthood, contained in the April number, will be eagerly read by the priests who receive a copy, as will the reference to the conversion of the young Passionist in this issue. Many of them will wish they had the courage to follow the dictates of conscience and break away from a state of life where they do not find happiness on earth or an assurance of heaven hereafter.

THE ROMAN CATHOLIC PRESS MUZZLED.

IN our last issue we published an article from the London *Christian* showing how the press in Ireland is muzzled by Roman Catholic bishops. In that country a Roman Catholic who reads a newspaper condemned by a bishop cannot get absolution from the priest of his parish, and if he should go to a strange priest and receive absolution it is null and void. When Father McGlynn was excommunicated by Archbishop Corrigan in 1887, by order of the Pope, a Roman Catholic paper in this city owned and edited by a layman attempted to say a good word for him, but the paper was promptly and summarily suppressed by Archbishop Corrigan. A few years ago the *Catholic Telegraph*, of Cincinnati, endeavored to express the honest convictions of its editor in relation to church affairs, when Archbishop Elder immediately ordered the editor to desist and cautioned him never to repeat the offence.

Last year the Roman hierarchy in the United States issued an order to Catholic editors to publish in their journals the decrees of the Third Plenary Council of Baltimore, Nos. 230 and 231, wherein it is said: "Neither is it lawful for these writers to question what the bishops decree by right of their office. From doing so, disturbance in the ecclesiastical order is sure to follow."

"For the suppression of this evil of criticism it is necessary to apply not only admonitions and exhortations, but also the infliction of ecclesiastical censures. Hence, if in the future clerics or laymen, either by themselves or by their associates, in newspapers or in any publication, attack ecclesiastics, especially those in authority, with injurious words, contumely and vituperation, especially if they presume to vilify and censure a Bishop in the ruling and administration of his diocese, we declare

the writers themselves, as well as their helps and abettors, to be contemners, despisers and enemies of ecclesiastical authority and guilty of a most grave scandal, and we therefore declare them punishable, in case they are found guilty, by the canonical censures of the church."

A few Roman Catholic editors did not heed this admonishing, among them Father Phelan of the *St. Louis Western Watchman*, who last March in his paper, denied the authority of bishops over the Catholic press. For this he was twice cautioned by Archbishop Kain, who has succeeded Archbishop Kenrick in the diocese of St. Louis. As Father Phelan's contumacy continued, Archbishop Kain issued the following circular letter; which was read in all the Roman Catholic Churches in St. Louis, Sunday, March 18:

CIRCULAR LETTER.

To the Rev. Clergy of the Archdiocese of St. Louis.

REV. DEAR SIR: The *Western Watchman*, and its reprint, the *Sunday Watchman*, a weekly paper edited by Rev. D. S. Phelan and published in this city and professing to be "devoted to the interests of the Catholic Church in the West," is adjudged by us as a most unfit paper to be introduced into our Catholic families. We regard it as subversive of ecclesiastical discipline and even dangerous to the faith of our Catholic people, and therefore we feel bound to warn them against its baneful influence, and to entreat them not to give it their support or encouragement.

Inasmuch as the Reverend editor pays no heed to our admonitions; nay, even defiantly denies our authority in the premises, we deem it our solemn duty as the guardian of the church's interests to thus publicly warn the faithful under our pastoral charge against a newspaper

which falsely claims to be an exponent of Catholic thought.

You are ordered to read this letter at all the masses in your church on the first Sunday after its reception. Yours, very truly in Christ,

† JOHN J. KAIN,

Archbishop-Coadjutor and Administrator, St. Louis, Mo., March 15, 1894.

The occasion for the letter was the refusal of the editor of the *Watchman* to publish a public retraction of an editorial which appeared in his paper under the heading "The Address of the Editors" wherein he denied the authority of Bishops over Catholic editors.

What followed is told in the *St. Louis Church Progress*, a slavish Roman Catholic paper the rival of the *Watchman*. When the editor of the *Watchman* was summoned before the Archbishop he agreed to make amends for his writings and signed the following document.

PUBLIC APOLOGY AND RETRACTION.

"The undersigned editor of the *Western Watchman*, also of the *Sunday Watchman* hereby publicly disavows every utterance which he has published or permitted to be published in said papers derogatory to the person or sacred office of any bishop of the church, and he solemnly promises to prevent any such publication in future in the papers under his control. He also publicly retracts the false position assumed in the article entitled "The Address of the Editors," which appeared in the *Watchman* of March 11, 1894, in which the right of a bishop to exercise any authority over Catholic papers is denied. He moreover promises to insert this apology and retraction—[the word "statement" substituted]—in the next issues of the *Western* and *Sunday Watchman*.

"Signed at the request and in the presence of Most Rev. Archbishop John J. Kain this 13th day of March, 1894.

"D. S. PHELAN."

Two days later he called on the Arch-

bishop and asked to see the papers again. When handed to him he attempted to tear his name from both but only succeeded in taking it from one. He was dismissed from the Archbishop's presence and the circular letter to the clergy followed.

In the meanwhile Mr. Harry Phelan, the business manager of the *Watchman* attempted to stave off the issuance of the circular by threats and wrote Archbishop Kain a letter dated March 15, in which he said that he and not Father Phelan, was the proprietor of the paper and that Father Phelan was only an editorial writer and in no way responsible for what appears in his columns.

Father Phelan also wrote a fierce editorial defying Archbishop Kain, but this was followed a few days later by the following retraction at the command of Monsignor Satolli, the Papal Delegate.

FATHER PHELAN'S LATEST APOLOGY.

"I, Rev. D. S. Phelan, editor of the *Western Watchman*, also of the *Sunday Watchman*, hereby publicly disavow every utterance which I have published or permitted to be published in said papers derogatory to the person or sacred office of any Bishop of the Church, and I thereby recall any reflection upon the Most Rev. Administrator of this diocese which has appeared in the columns of those papers, and I promise to prevent any such publications in the future in the papers under my control. I also retract the false position assumed in the article entitled "Address of the Editor," and fully acknowledge the right given to Bishops over papers that claim to be exponents of Catholic thought.

"DAVID S. PHELAN.

"St. Louis, Mo., March 30, 1894."

When those cowardly editors of Roman Catholic papers attempt to snarl and growl at priests who withdraw from their degraded and contaminating company, it should not be forgotten that they are all muzzled like vicious dogs.

THE AMERICAN PROTECTIVE ASSOCIATION.

SERMON BY REV. DR. PETERS.

REV. Madison C. Peters, Pastor of the Bloomingdale Reformed Church, New York, in a prelude to his sermon, Sunday, April 8, 1894, said :

The times indicate a revival of Americanism, evoked by the constant encroachments of Rome on our public schools, the political offices, and the municipal, State and national treasuries. It is an undisputed fact that the Irish Roman Catholics have monopolized the offices of our cities, and both the Democratic and Republican parties seem hopelessly bound by the priests, who dictate public policies and our politicians obey them as the slaves of their masters. Our cities are in the hands of 'bosses,' 'lewd fellows of the baser sort,' most of them Irish Romanists. Our Irish-ruled American cities have become an acknowledged menace to our civilization, and the bishops and the priests have forced men on the voters who ought to be in the penitentiary. The American people are anxious and willing to be friendly if the Catholic Church will take rank with other churches, cease its antagonism to our public schools, its participation in politics, and abandon its pretensions to special privileges. The determination to resist Rome's aggressive political power is seen in scores of anti-Romanist organizations forming all over the country. The opposition to Rome is not religious, but is arrayed against the hierarchy as a political machine. The most efficient of all these orders is the A. P. A.—the American Protective Association—an order about two years old, numbering now upward of one million and a half, and steadily increasing at the rate of 10,000 a week. The A. P. A.'s exercised more weight in the recent elections than was exercised by the financial depression.

The protest against Irish Roman

methods in America is organized ; it means business. The millions are rising in an aroused patriotism that is determined that American and not Roman principles shall prevail in this country, and that Americans and not foreigners shall rule America. The principles of the A. P. A. are : First, restriction of immigration ; second, extension of time for naturalization ; third, an educational qualification for every voter ; fourth, one general non-sectarian free public school system ; fifth, public funds and public property not to be used for sectarian purposes ; sixth, taxation of all property not owned and controlled by the public ; seventh, all private schools, convents, monasteries, churches and places of a reformatory or charitable character shall at all times be open to public official inspection ; eighth, no person who recognizes allegiance to any foreign or ecclesiastical potentate shall be supported for any public position whatever ; ninth, American lands for actual settlers. Any citizen who approves these principles is eligible to membership, regardless of his nationality and party affiliations.

Let no one imagine that the A. P. A. will soon pass out of existence. This movement in its inception made blunders, but it is now in good hands, and moving on cautious and conservative lines, and the Roman hierarchy might just as well learn at once that Americans, native and foreign born, will defend their public school system, and resist all foreign interference, with their lives if need be.

If the Roman Church organizes all Catholics without other basis than a common religion, by that very fact they will organize the Protestant population as a single party, and then instead of the peace and harmony now prevailing between the different elements of our popu-

lation, the doors will be thrown open to a most terrible religious war.

The American people have become so tolerant of intolerance that sooner than defend their rights, they allow the Corrigans and the Crokers to ride over them roughshod. Rome has so scared the American people with the shout of "bigotry" that they have allowed her to fill the offices with thieves and thugs, loot the public treasury, attack the schools, subsidize the press, muzzle the preachers and run everything, from the White House to the penitentiary, to suit the Pope. And now when Americans awake and organize to defend the institutions for which their fathers died the cry of "persecution" is raised. Rome has lost her power in the Old World and she is making vigorous efforts to regain it in America.

Protestants have treated Catholics with uniform toleration and Christian charity. Our churches and charities have supported their poor, our employers have given them work, our money has helped to build and sustain their churches. But the insolence of Satolli's mission is unbearable; he comes here from Italy, where 70 per cent. of the people can neither read nor write, and tells us that "Catholic education is the surest safeguard of the Republic." Since Satolli's advent a new faction has entered our politics. The Association for the Protection of American Institutions is taking hold of the very life of the Nation, and politicians cannot ignore this new force in the political world.

The chief spokesman among the Catholic laity to-day is Judge Dunne, professor in the Catholic University at Washington. In a public meeting presided over by Archbishop Ryan he not only affirmed that the parochial schools should be supported by public funds, but added: "I do not consider that we are doing our duty as American citizens to ourselves or to our children in per-

mitting such a system of public schools to exist as we have to-day." The Roman Catholic *Review* says: "It's (the State's) assumption of the right to tax a powerful minority to support a school system which it will not use must be resisted. Catholics will not have the public schools, therefore the State must allow them their own system, and the day must come when the parochial school shall draw its support entirely from the State."

Archbishop Ireland is set forth by the press, both religious and secular, as the best representative American in his Church. In his recent address in this city he uttered sentiments thoroughly American, and yet he desires to have a Catholic lobby at Washington, as he says, "to watch legislation and to act as attorneys for the Indian schools before Congress." This significant remark deserves the patriotic consideration of all Americans. A bureau for lobbying in the interest of any Church is a violation, in spirit at least, of the fundamental American idea of Church and State.

An Irish Roman Catholic layman affirms: "I believe that if a secret ballot were taken to-day, and the option left to the laity, free from coercion, there is hardly a parish that would not vote the parochial schools out of existence. The majority of the Catholic people in America have never wanted these schools and do not want them to-day." The great Protestant uprising in defence of our cherished schools has dissatisfied the Catholic laity, who do not wish to be considered public enemies, and who want to live in peace and good-will with their Protestant neighbors. Every day the Italian prelate remains in this country to tell us how to educate our children he will create Catholic discontent among the laity and inspire Protestants to rise *en masse* to protest against foreign interference with our home affairs.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE condemnation of the St. Louis *Western Watchman* and of its editor, Father D. S. Phelan, by Archbishop Kain, recalls the bitter feelings that have existed for a long time, between the pugnacious clerical editor and the Jesuits. Thus in the *Watchman* of July 27, 1893, Father Phelan wrote as follows:

"The *Civiltà Cattolica* is very wroth because the Delegate Apostolic has expressed his approval of the course of this paper. It makes references in a foot note to a beast's utterances about us, which only shows that the hypocrites and slanderers whom we have been lashing for a year and more need only the immunity of a *nom de plume* to develop into common blackguards. The attacks on us that have appeared in the *Civiltà Cattolica* for a year were all written by Jesuits on this side of the water: most of them by Father Hughes, the man who slandered Archbishop Ireland before the priests of Leavenworth and then was weak enough to deny it."

And again: "The Redemptorists have yielded to the demands of public decency and removed an obnoxious member from the rectorship of their great parish in this city. We hope the Jesuits will show like respect for public opinion and assign some of their confreres to other fields. A couple of their high officials have set back the Jesuits fifty years in this city."

At a recent meeting of the Ancient Order of Hibernians, in Brooklyn, the following preamble and resolutions were unanimously adopted:

Whereas, A delegation from the A. O. H. of Kings County and the Irish society waited on his Honor, the Mayor to ask him in the name of 10,000 Irish-American citizens to fly the green flag beneath the Stars and Stripes

on the City Hall on the 17th of March, St. Patrick's Day; and

Whereas, This request, which was never refused by any previous Mayor of the city of Brooklyn, was very unceremoniously refused by the present one (Mayor Schieren), which we regard as a direct insult to every Irishman in this city, be it therefore

Resolved, that we, the Irish-American citizens comprising these Irish organizations, offer our protest against this cruel and unpatriotic insult, and that we shall consider it a point of good future duty to our people to resent the insult in every manner not in conflict with manhood, justice and honor.

On behalf of the Irish organizations, we are, MYLES F. MCPARTLAND,
President.

JAMES O'DONNELL,
Secretary.

This is not exactly in harmony with the words written by Patrick Ford of the *Irish World*, in the *American Review* for August 1881, as follows:

"Any political force in this country which is organized, or held intact, on a racial or religious basis is un-American; and any solid vote which wears even the semblance of foreign complexion is intolerable. This country is not a confederation of colonies nor a conglomeration of alien clans. It is a nation, with the organic life and spirit of a nation; and it is most desirable that all the elements of our population should, as speedily as circumstances will allow, assimilate themselves to the distinctive American type. Their national unity does not, of course, imply agreement in all political views. Differences there will be and must be. But American citizens ought to think and act in American affairs as Americans and not as Irishmen, or Germans, or Englishmen. Irishmen, and Germans, and

Englishmen, if they put themselves forward as such, must be regarded as foreigners, and foreigners should have nothing to do with American affairs."

Words are one thing; deeds are another.

Bishop Zardetti, a fierce opponent of Archbishop Ireland, having been transferred from the episcopal see of St. Cloud, Minn., to the archiepiscopal see of Bucharest in Roumania, the question of the appointment of his successor becomes another howl of contention between the liberal and the ultramontane doings of the Roman Church in the United States. The choice of Archbishop Ireland, as metropolitan is Rev. James Trobec, pastor of St. Agnes' Church, St. Paul.

Cardinal Vaughan has improved the opportunity of Holy Thursday to introduce in London a ceremony which is more or less known in Europe, but was never seen in England before, at least since the Reformation—that of the public washing of the feet of twelve boys, who represent the twelve Apostles. Cardinal Manning was always opposed to the introduction of that rite in England.

The so-called liberal policy of the Vatican is no better illustrated and stated than in these words, taken from a leading Roman Catholic organ, the *Voce della Verità* ("The Voice of Truth") of October 7, 1887:

"We remark that the Catholic Church, although she has the right to reject the freedom of religion, and does in principle, reject it, however, does accept it and takes advantage of it hypothetically. That is, there, where unfortunately she is not acknowledged as the only state religion, she claims and demands that freedom for herself which all the confessions enjoy, calculating,

however, that through the purity of her dogmas and of her morals in the course of time all errors and evils will be overcome, and expecting with a certainty that day when it will come to pass that there shall be one fold under one shepherd. In those lands, however, where she is in the ascendancy—where the blood of her martyrs and her doctrinal controversies have secured for her her full and legal right of existence—she rejects such a theory of equal rights of the confession (denomination or sect) as in contradiction, not only to the objective truth of things, but also as an attack upon her pre-existent rights and her inalienable right of supremacy." That Roman paper is a better and more honest exponent of the true teaching of Rome than Cardinal Gibbons or any other would-be liberal clergyman of that Church.

There are few people who have not heard of the famous Father Mollinger, a priest of Mount Troy, Pa., who died three years ago, and was supposed to work miracles. This dispatch published in the St. Paul *Pioneer Press*, tells the true story of another "miraculous" fraud of Rome:

Pittsburg, Pa., March 15.—"That there was a great deal of humbug about the alleged miraculous cures of the late Father Mollinger, of Mount Troy, Alleghany, was proven by testimony filed in court Tuesday. The evidence was the report of Attorney Evans, master in the suit of Morris Einstein against A. G. Sawhill; Einstein and Sawhill are rival druggists, and contested the right of the other to advertise the sale of the Mollinger medicines and remedies. Einstein claimed he bought the rights from the secretary of the priest, to whom it was claimed the priest had imparted the secret of his formulas. Sawhill prior to Father Mollinger's death, had filled the healer's prescriptions. To insure the

business going to that particular druggist the prescriptions were written in cipher, and it is claimed high prices were charged. The master says there was no evidence to show that the medicines were compounded from Mollinger's secret formulas. He says: "What evidence was produced tends to show the formulas were all well-known to other physicians on file in Sawhill's store." The master decided that Einstein had no exclusive right to the use of Father Mollinger's name and likeness for a trade mark, and recommended the dismissal of the bill."

The "Catholic Total Abstinence Union" of the diocese of Pittsburg, Pa., has sent out a circular to saloon-keepers in behalf of temperance, from which the following is taken: "Our license application list just published shows a decrease of forty from last year, but we cannot lay the flattering unction to our souls that the proportion of Catholics, so-called, is any less than before. . . . How richly repaid would we feel did but one Catholic name come down from above a saloon door, as the result of our labors."

The Union proceeds to show that the Roman Catholic saloon-keepers should give up their business, for several reasons among which are the following: "Because the signs of the times are that it is un-American to sell liquor. . . . Because public opinion is now on the side of temperance, and coming to regard saloon keeping as an unsavory business. . . . Because if you are a Catholic, your Church has declared against saloon-keeping, has called it a dangerous business and advises all Catholics to get out of it."

The last sentence is a reference to the decrees of the last Baltimore Council concerning the liquor traffic and clergymen,

like Father Elliott of the Paulist Order, after appeal to them to show how Rome favors temperance. But those decrees have proved to be a dead letter and are not binding. In the *Pastor* of April 1888, a monthly journal for priests, published by Fr. Pustet & Co., in this city, and which has been superseded by the *American Ecclesiastical Review*, we find the study of a "case of conscience" concerning a guilty liquor dealer. In the course of the article, the writer asks this question: "Is there an obligation, and if so, how great an obligation, of observing the decrees which were promulgated by the prelates of Baltimore concerning the Sunday liquor laws and the selling of liquor to minors?" Then he answers in this way: "All the decrees of the Council of Baltimore, or any other Council, are not commands. Many of them are published for pious exhortation and counsels, and therefore are in the nature of an exhortation rather than of a command. Many examples of this are found in the decrees of the Council of Baltimore."

After an elaborate study of the binding force of the Baltimore decrees, the author concludes that they are binding only inasmuch as they have been promulgated by the bishops in their respective dioceses or incorporated in the diocesan statutes. His conclusion is that liquor selling in itself is a legitimate occupation, and that "there is no law in the Council of Baltimore against selling liquor on Sundays or to minors." The temperance work of Rome is a farce.

J. A. D.

OUR SCARLET PRINCE.

This interesting volume by Rev. Dr. John McDowell Leavitt will be sent as a present to any of our subscribers who will send two new subscribers to *THE CONVERTED CATHOLIC*. If the small army of delinquent subscribers will pay up their arrears and send one new subscriber they will receive the book free.

THE PURPLE AND SCARLET WOMAN AND HER RELATIVES.

[THE "PURPLE AND SCARLET WOMAN" IS THE PAPACY.]

BY A CATHOLIC.

I.

"Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters, with whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom. And he took me away in spirit into the dessert. And I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication. And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and the abominations of the earth. And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus." The Apocalypse, Chapter xvii. 1-6.

Among the many notable things to be mentioned in connection with the above quotation from the New Testament is the fact that whilst all learned and devout commentators among Protestants agree in asserting that this "harlot clothed round about with purple and scarlet" is none other than the Roman Catholic Church the verses are taken from the "Douay" version! Thus Rome publishes the anathema which curses herself! This is caused by judicial blindness, for this Church which, with atrocious and presumptuous treason to God's Word has dared to blot out the second commandment of the decalogue because it prohibited the making of "any graven image or any likeness—Thou shalt not bow down thyself to them," would not hesitate to again blot out and alter whole Chapters of the Apocalypse if she saw that which thousands of keen Protestant eyes so plainly see. This blindness becomes more amazing as we unfold our subject. Therefore give close attention my reader to that which follows. The angel explains to the beloved Apostle John in

verse 9 that "the seven heads are seven mountains, upon which the woman sitteth." Everyone knows that Rome is built on seven hills. The angel further explains in verse 18 "And the woman which thou sawest, is the great city which hath kingdom over the kings of the earth."

A Roman Catholic writer claims that this city is Pagan Rome, which under the imperial rule of the Cæsars, (a) literally "sat upon many waters" or was upborne by many nations of the earth, as the angel explains in xvii. 15. "The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues;" (b) and that Pagan Rome was "drunk with the blood of the saints and with the blood of the martyrs of Jesus." All this is true of Pagan Rome, yet it is certain that the fullest and only satisfactory interpretation of the symbolical "purple and scarlet woman" is alone applicable to the Roman Catholic Church and for the following reasons.

1. Spiritually speaking Pagan Rome could not have been a "harlot" since then there was no alliance between the feeble Christian Church and the world-power, and as surrounding nations were Pagan like herself, Pagan Rome had no mission to seduce those to be idolaters who were such already. On the contrary Pagan Rome was *pleased to place in her "Pantheon" the idols of all conquered nations in token of her toleration.*

2. After Rome became nominally Christian, the church like the Cæsars lusting for power continued to sit upon the "waters of peoples, and nations, and tongues," or in other words the "eternal city" animated and controlled by an ecclesiastical system equally im-

perial with that of the old Emperors, spread herself with grasping ambition throughout the area of the old Roman Empire.

3. The angel explains in verse 9 that the seven heads of the "beast" which "are seven mountains," also "are seven kings." Many have supposed that these "seven kings" are seven forms of government, but for our argument it is not necessary to determine the truth of this. The only important thing now to notice is the fact prophesied that the last king of the series "is the eighth and is of the seven, and goeth into destruction." What this "destruction" is and when it shall occur is evident from Chapter xix where we are taught that the "beast" with "seven heads and ten horns" shall not be destroyed until the glorious and personal Second Coming of Jesus the Christ. So that while we write the "purple and scarlet woman" must be in existence since this "woman" is to be destroyed by the ten confederate kings toward the end of this dispensation, and evidently from Chapter xix just prior to their own destruction by the appearing upon the scene of the "King of Kings and Lord of Lords." Does not the True, Virgin, White Bride still wait and pray for the Coming of the Bridegroom? Then the purple and scarlet coated "woman" false to her Lord must also now be in existence, and therefore, it is the Roman Catholic Church, and not Pagan Rome, which is the "harlot" enticing the nations into spiritual wickedness, and which shall finally be destroyed by the very "beast" that now carries her.

4. What does the reader need further to convince him? Does he ask that God by his providence shall so order it that the Papal Church shall clothe herself in two distinctive colors diverse from those which prevail in other societies or institutions of Christendom. Well—behold

and tremble with horror at the spectacle. The writer can testify from much observation at Rome, that the color used by the Church of Rome to symbolize its sorrow as on the occasion of death and funerals is "purple" and not black, and that the color to symbolize its joy and triumph is "scarlet." Albert Barnes the commentator speaking of this very thing uses this language: "I caused this inquiry to be made of an intelligent gentleman who had passed much time at Rome—without his knowing my design—what would strike a stranger on visiting Rome, or what would be likely particularly to arrest his attention as remarkable there, and he unhesitatingly replied 'the scarlet color.'" "This is the color of the dress of the Cardinals—their hats and cloaks, and stockings being always of this color. It is the color of the carriages of the Cardinals, the entire body of the carriage being scarlet, and the trappings of the horses the same. On occasion of public festivals and processions, scarlet is suspended from the windows of the houses along which processions pass. The inner color of the cloak of the Pope is scarlet; and no one can take a picture of Rome without seeing that this color is predominant." The writer can add that at the funeral of a Cardinal in Saint John Lateran, (Cathedral Church) the heavy drapery was purple in color, whilst at Saint Peter's on festival days scarlet met the eye in all directions. The pen of inspiration in Chapter xvii. 4. has written "And the woman was clothed round about with purple and scarlet."

5. In Ezekiel xvi Jerusalem is described as "playing the harlot" by hiding the poverty of an interior repulsiveness by a surface adornment of "garments with divers colors"—and "fair jewels of my gold and of my silver which I (the Lord) had given thee." The "harlot" of Rome is charged with

doing the same in these words—"clothed with gilt, with gold, and precious stones and pearls." The hundreds of Papal Churches in Rome and throughout Europe are ablaze with illuminated paintings, statuary with votive candles, silver, gold, precious stones and lighted candles at their altars with gorgeous vestments of ecclesiastics. We were privileged to view at Rome the "Pope's Treasury," and only a connoisseur in objects of art and beauty can fitly describe the gifts of the kings of the earth for ages, of gold, precious stones and vestments to the *Pontifex Maximus* of the Christian world. Such are Roman Catholic Churches in all lands, according to their wealth. A sensuous ritual is employed with fine music, incense, glitter and external show and pomp to dazzle, and seduce, and then enslave the carnal souls of unregenerate men.

6. In verse 4 the description of the harlot church is continued in these words—"having a golden cup in her hand, full of the abomination and filthiness of her fornication." The arrogancy, infatuation and blindness of the Papacy in continuing in existence the features of the corrupt woman portrayed in Chapter xvii, to which your attention is called, is amazing, but what can be said of the fact that the Roman Church centuries ago had struck off a medal bearing upon its obverse or face the likeness of one of its Popes, and on its reverse side the image of a woman seated,

age. As you look at the picture of this medal, let your astonished heart exclaim with the commentator "Apostate churches, and guilty nations, often furnish the very proofs necessary to confirm the truth of the Scriptures."

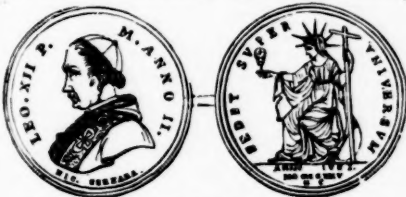
Do you ask how could the Papacy be so insane as to issue this medal so damaging to itself? We answer, the medal was struck off centuries ago, and in an age when the Bible was not generally read, especially (it would seem) the book of the Apocalypse. It is said that the Reformers in the way of argument referred to the existence of the medal, and that Rome in alarm made effort to destroy the entire issue. Rome is quick enough to deny and conceal all facts which injure her, as soon as she is aware of her self-inflicted wounds. For example, when the Pope and his Court heard that on the 24th of August, 1572, thousands of French Protestants were slaughtered (on the eve of St. Bartholomew) they were filled with savage joy and it was ordered that a medal should be struck off to commemorate the event, but now this well authenticated fact is denied (but in vain) by the Papacy. The issue of both medals are historical facts which cannot be gainsaid. There, on the reverse side of one of these medals stands the woman extending to the nations the cup of sinful pleasure.

Thus far we have presented six good reasons for believing that the "purple and scarlet woman" is the harlot Church of Rome. Other reasons for this belief will follow.

[TO BE CONTINUED.]

"THE CONVERSION OF ROMAN CATHOLICS."

The numerous questions that constantly arise regarding the doctrines and practices of the Roman Catholic Church are answered in this new volume by the Editor of THE CONVERTED CATHOLIC the Prospectus of which appears on the third page of the cover.



From Barnes's "Notes on the Revelation."—Harper & Brothers.

with her head radiating light, holding in her left hand a tall cross, and in her right a cup which she is offering to those thirsty for her intoxicating beverage.

McKane A Methodist.

BY CHAPLAIN M'CABE.

The press of this country has taken a genuine pleasure in holding up to the public the fact that McKane was a Methodist. That was his misfortune. If a man wants to be a thief he had better be a Roman Catholic. If McKane had been of that Church instead of being in the penitentiary he might be travelling around the country in a palace car. McKane was a saint to some of the thieves of this Tammany Ring, which is now plundering the city of New York. McKane stole his thousands. They are stealing their millions. Everybody knows it, and yet even Republican papers like the New York *Tribune* dare not mention that Tammany is the legitimate offspring of Rome. If Satolli takes a pinch of snuff the *Tribune* hastens to record that important fact. I sent the editor a few days ago, a full account of the magnificent achievements of the Church Extension Society which has built 9,000 churches in this land, seating 2,700,000 people. Only a short and garbled extract from my communication was printed, but anything Rome does has ample space. The New York *Tribune* is trying to overthrow Tammany, but is forever coddling the scarlet woman who gives birth to seven organizations of the Tammany Ring and to seven murder societies of the Mollie McMaguire's, the Clan-na-Gael's and the Maffias. Out upon such journalism! The editor of that paper is an unfaithful watchman at the very citadel of Liberty.

KIND WORDS.

[Boston American Citizen, May 5, 1894.]

To the Editor of the Citizen:

We had a short visit recently from our old friend, J. A. O'Connor, of New York, editor of that very popular magazine, the "Converted Catholic."

While here he delivered one of the most thrilling lectures it was ever our privilege to listen to on Protestant and patriotic lines. He prefaced

his elegant discourse by giving a short history of his early student-life in France and the United States; then his experiences in the Roman priesthood, after his ordination, for some eight years in Chicago, where he has many friends. He then took up the American free-school system vs. the Roman parochial school, and continued to electrify his large audience. They were delighted with his truly loyal sentiments and became enthusiastic as he painted the grandeur of this vast Republic, with its open Bible and its future influence for God, truth and liberty, over the nations, if only preserved intact in its civil and religious freedom, which are now threatened by the despotic and enslaving power of popery.

His lecture lasted two hours and was free. It was delivered in the Evangelical Church, on North street, opposite the State Capital.

Father O'Connor, for this generous act, will have a hearty welcome to our city on his next visit by all who heard him.

W. H. D. HATTON.

Harrisburg, Pa.

[Mr. Hatton is an honored and well-beloved minister of the Protestant Episcopal Church who has done great service as a preacher of the Gospel of Christ and as an advocate and defender of American principles against Roman aggression. Men of all parties and creeds in Harrisburg—even Roman Catholics, with whom he mingles freely—respect and admire him for his courteous manner—the old-time courtesy of the Irish gentleman—his sweet disposition and his Christian and patriotic character. His kind word makes work easy, lightens the burden that enemies seek to make heavier, sweetens toil, encourages the heart and strengthens the hands in the good cause.—EDITOR CONVERTED CATHOLIC.]

From the Iowa Methodist.

THE CONVERTED CATHOLIC, edited by Father O'Connor, 142 West Twenty-first street, New York, deserves a wide circulation. The April number is alone worth \$1, the subscription price for a year. It contains an account of Father Lambert's conversion, his addresses, etc., together with the comments of the leading New York dailies. It was through Father O'Connor's efforts that Father Lambert was converted. Father O'Connor is doing a great work, and needs financial aid.